Fellowship in Prayer

"For a world united in prayer"

Man in this moment of his history has emerged in greater supremacy over the forces of nature than has ever been dreamed of before. There lies before him, if he wishes, a golden age of peace and progress. He has only to conquer his last and worst enemy—himself.

— Winston Churchill

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OUR PURPOSE

To promote the practice of prayer among ALL religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind.

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FELLOWSHIP IN PRAYER

22 East 29th Street New York 16, N.Y.

Volume XVI February 1965 Number 1

FOUR-FOLD NEW YEAR'S WISH

PERSONAL

A hillside home in view of sea,
With mate and friends sincerely kind;
Rewarding tasks done cheerfully
With hardy health and happy mind.

IMPERSONAL

Sow fertile seeds on Friendship's field,
Great books and music that make men grow;
Less greed for gold, more urge to yield
Some leading role in life's grand show.

NATIONAL

Tear down dark walls of racial hate,
And slums that spawn pernicious spite;
Build schools and homes which sublimate
A Nation armed with spiritual might.

INTERNATIONAL

"Beat the swords into pruning shears,"
Then shape new worlds on war's dim past,
Erase for once war-orphans' tears,
And reap the yields of Peace—at last!

— Aarno B. Davidson

EDITORIAL

WALLS DO NOT REACH TO HEAVEN

As a new year starts it is appropriate to offer some prediction, presumably educated and hopefully prophetic, about the future. Such a prognostication, from the point of view of the purpose of this Fellowship—to promote the practice of prayer among all religious faiths whose fundamental belief is in God—can be based on a one-line phrase which in recent weeks has been in circulation in dozens of languages around the world.

"The walls which divide us do not reach to heaven."

That statement was made in a leaflet of daily meditations for global observance of the Week of Prayer for Christian Unity. It is significant that while the leaflet was prepared by the World Council of Churches, the international Protestant-Anglican-Orthodox organization, it also was a basic item used by Roman Catholics as they observed the annual Chair of Unity Octave, a week of prayer coinciding (January 18-25) with the World Council's observance.

Protestants and Catholics for many years have jointly observed an annual prayer week. Last year, for the first time, they used identical materials, alternating each year in their preparation. In connection with the recent week of prayer, another ecumenical "first" was recorded; Joseph Cardinal Ritter of St. Louis became the first Catholic prelate in in this country to write a special article for the Protestant observance.

In that article, the cardinal made a statement which can serve well as a suggestion not only for Christians seeking an end to their own disunity but for all men of all religions seeking God. If prayers for unity are to be "genuine," Cardinal Ritter wrote, they must be marked by certain characteristics. He continued: "We must begin with an awareness of personal guilt for the sin of Christian disunity, proceed in a spirit of repentance and mutual forgiveness and conclude with a determination to pur-

sue and extend dialogue."

The recent past has been marked by an increasing dialogue among not only the splintered branches of Christendom but between Christians, Jews, representatives of the many great religions. The instances are too numerous to cite; they include the dramatic and heartening developments at the Vatican Council in Rome and reach down to the smallest hamlets, where pastors, priests and rabbis are talking together—and working together for both spiritual and social advancement. Certain to be paralleled in many places are such projects as the new John LaFarge Institute scheduled to open in May in New York City. This institute, named for the noted Catholic pioneer in human relations, will be headed by a panel of clergy and laymen of the major faiths and will conduct major conferences on such contemporary questions as interracial justice and interreligious relations.

What, then, is the word for the future? It is found in both the Week of Prayer meditative line—*the walls that divide us do not reach to heaven*—and in the words of Cardinal Ritter. The word, of course, is *prayer,* uttered in an attitude of both repentance and optimism. Religious men of the world seem to be recognizing, in increasing numbers, that while there are walls of division they are not insurmountable.

The world *is* turning more and more to prayer, both as the first—and most obvious—way to breach separative barriers and also in recognition that technological achievements which only short years ago remained in the realm of science fiction are ineffective against the human problems of the world without accompanying spiritual advancement.

These comments are not intended to convey a lack of awareness of the many tragic and unjust realities of our day; it is impossible not to be aware as children starve and young men die in attempts to aid their brethren who suffer under the sin of discrimination. Yet, the signs of the times do indicate a reaching out by man for his fellow man. And most important, that reaching out—to a greater extent each day—is through prayer. There is broad realization that *the walls which divide us* will continue to stand, too many places and for too long. But the importance of their con-

tinued existence is minimized as men on either side discover they still can share the common ground of prayer.

This month, Americans are being called on to observe Brotherhood Week. As stated in the following comment on the event by Mitch Miller, Brotherhood Week chairman, the observance is a "peculiarly American idea." It need not be. As the idea of brotherhood is emphasized, our prayers should be for a total mankind—in either separate or similar ways—seeking the same guidance of the one God.

A STATEMENT BY MITCH MILLER

BROTHERHOOD WEEK CHAIRMAN FOR 1965

Brotherhood Week this year (February 21-28) has particular significance. Freed of sentimental overtones, the idea of brotherhood is plainly necessary if this nation is not to split into factions—many opposed to progress in human rights.

Brotherhood Week has been a peculiarly American idea. We are so many diverse peoples that we might well have become a divided society. But America's diversity has been America's strength. And both the diversity and the strength must be encouraged.

Unfortunately, diversity brings its own dangers. We tend to shun away from different people, different attitudes. We must realize that those different people and different attitudes have a place, especially in America.

If we can be aware that America's strength has come out of differences, then we might realize that we ourselves are in many ways, and for the better, different from those Americans who years before made this nation strong.

Brotherhood Week—this Brotherhood Week—should make us all aware—aware, at least, of our responsibility to be aware, and to be concerned.

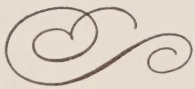
THY WILL BE DONE

Had we nothing but the sunshine,
How could we expect to grow
Strong and beautiful in spirit?
'Twould be vain our seeds to sow.
For it is the law of nature,
And the Spiritual law's the same
That intermingled with the sunshine
We must have some rain.

For the sun does shine much brighter,
Just when the clouds have rolled away;
And we have so many blessings
Showered on us, every day,
That a little bit of shadow
Should not bring discouragement.
Perhaps we only need a lesson
To teach us how to be content.

If we only knew the comfort
Of submitting to His will,
Knowing always, that He loves us,
We would say, *"Faint heart, be still."*
For He knows our every footstep;
Watches o'er us day and night.
We are placed just where He needs us.
We must accept what He thinks right.

— Minnie L. Keen



ALL THINGS WORK TOGETHER FOR GOOD

Heather Hume

The children were singing in the back seat. We were on our way home. My husband was humming along with the children—and then in the next moment, without warning, there was a crashing sound. In that split second I heard the children crying, felt myself fly forward against the windshield.

I came to lying on the floor in blood and broken glass. *WHY?* I asked myself. *Why this to us?* The brain at such moments is amazingly nimble. It is as though all its faculties are acutely sharper. I knew even as I asked that the why wasn't important.

Other things were much more important. I heard my husband's voice saying, "We're getting an ambulance." I knew he was safe. Another voice beside him reassured me: "Your children are banged a little. A bloody nose, but they're all right." And something in the tone of that voice told me they *really* were all right. You know so much by voice tones at such times. The same voices were also saying, "We aren't sure about you."

Nor was I too sure about me. I could feel the gashes and glass in my head, in my eyes, but I was conscious, and I could pray. It is strange how automatically prayer takes over without even thinking about it. My first emotion beyond the pain, beyond the weight of the seat jammed over me and pinning me down (I had heard the voices say "we can't unwedge her.") the first emotion was gratitude. Those I loved most in the world were safe. And I was conscious and grateful knowing this.

In those long moments of waiting there was so much to be grateful about. The incredible kindness of everyone. The police got there before the ambulance and they were able to unwedge me and get me up and across the seat. What a relief that was. Kind hands found blankets to cover me with. Someone had a torn sheet to help cover the bleeding.

On the seat my gratitude grew into a realization that not only did

I have so much to be grateful for, but that right there through all of the experience *God was*. I heard the thought saying itself in my mind. "You aren't praying to a God far away in heaven. *God is here now.*" And then the fear left me. Whatever happened, whatever decision God made about my life or my death was *good*. I felt it. It was a peace beyond any I had ever known before. In that peace came the firm conviction that God had chosen for me to live. I knew it, and the gratitude and joy I felt was beyond describing. I just knew that I was going to be all right, that I would be able to see my children grow up.

See. That was an important word. It was a conviction I needed. My eyes were full of glass, and I wasn't seeing very well. I knew there was a possibility I might be blinded, and with that thought came the reassurance that *with God, there is no darkness*. I knew I would be well. I would see. I knew that though I was in pain it would be a pain I could bear, and one that would be minor compared to the severity of the accident.

Outside, the crowds milled around. I felt them. Inside the car I communed and prayed and knew peace. I knew that "*All things work together for good, for them that love God,*" and I understood what loving God meant. It meant knowing His nearness and experiencing it in just the way I knew it at that moment. The why of the accident no longer troubled me. I knew I would learn all the good it had to teach me.

And it has taught me much. Why did the accident happen? Why didn't prayers keep it from happening? Maybe just to teach me what I had not known through personal experience, that "yea, though I walk through the valley of the shadow of death," I had never walked deeper into that valley before, but in that valley I had found and experienced the joyous knowing *God is here*.

And the blessings followed. Though my eyelids had to be stitched, the glass was flushed out of my eyes without serious damage. Though my forehead had to be stitched from one end to the other, there were no broken bones. No skull fractures. After two and a half hours of being stitched and having glass pulled out of me, I was able to go home with my children.

I did heal quickly, but I had to change the whole pattern of my life. I found this also brought blessings. As I convalesced I found a lot of

ways to improve the way I had done things. I found short cuts to get things done. As I had to sit back and be inactive, I learned how much inactivity can accomplish. Without energy to do so much talking, I learned how much other people needed to talk, and what a gift listening can be.

I learned many other things—how lonely sick people can be, and what kind of help they need most. My own experience taught me this. I learned something even more surprising—how very lonely many well people are. They told me as they visited me. Casual friends became deeper friends. The kindness everywhere was a continual surprise.

I, who had never had enough time, suddenly had all kinds of time. My torn knee which kept me immobilized provided this. Though I couldn't leave the house, the world came in with flowers and friendship. My horizon widened as it never had when I was frantically running about.

I have learned that there is light, and there is darkness, in the world. This sequence enters our personal life. And yet, the darkness can never overwhelm us if we know *God is here.* In the darkness there are special blessings. There are the stars which shine if we open our eyes. Moreover, the light always shines in the darkness, it is only when the darkness knows it not that it is overwhelming.

All things work together for good if we open our hearts and our lives to cooperate with this working out. If we seek the good and expect it, it is there.

As he took off the bandages a week later, the doctor smiled. "Well," he said, "I never thought I'd see you come out of this so well. Somebody loves you up there."

Somebody loves us, each and everyone! Somebody not up there far away, but close by. The faintest whisper, the softest call and underneath, the loving arms, hold us up. Sure and fast. Close and certain, and love beyond words. That was what I had felt the night of the accident.

When friends sigh, "What a horrible experience," I try to explain that it was the one experience in my life that brought the deepest meaning into my life. I was incredibly blessed. Now and then, someone I try to explain this to catches the meaning, and then our companion-

ship is deepened. One friend who did see, softly exclaimed, "We are learning too. The blessing reaches out and touches us also. I wouldn't have understood without your sharing this with me."

All things work together for good. That's the *why* to any question!

CHARITY

We could not choose a more fitting way to celebrate "Brotherhood Week" than by adopting for this sacred occasion, the divine attribute of *charity.*

Our dictionaries give as one definition of charity—*"Act of loving all men as brothers, because they are sons of God."*

Charity is the essence of *brotherhood* as *brotherhood* is the way and the only way to unity, freedom, peace and to happiness untold. Charity is love in action.

Abraham Lincoln gave to the world one of the greatest sermons ever preached and he gave it in eight simple words—"with malice toward none, with *charity* for all."

"And now abideth faith, hope, charity—these three but the greatest of these is charity."

"Though I am possessed of all the other virtues and have not charity, I am nothing; I am as sounding brass or a tinkling cymbal."

— Harry Halsey Starrett

THE FRAGRANCE OF GANDHI'S LIFE

T. L. Vaswani

I speak of Gandhi in love and reverence. Over and over again, have I felt, when speaking of the great-souled Gandhi, that I sit at the feet of a gracious world figure. I believe I do not exaggerate when I say that since the appearance of Gautama Buddha—who came with his great message of compassion and reverence for all life—there has not appeared in India another whom India's millions offered greater reverence.

How they came—thousands upon thousands of men and women—to hear him! Frail was his figure and short was his stature! But there was something indefinable which went out of him and touched the hearts of millions of the Motherland. How they came to listen to this little man! How they came and touched his feet and his garments, saying to him: "Bless us! Bless us!"

The word "Gandhi" is a significant word. Its radical meaning is "fragrant." Gandhi's memory is fragrant. His life was fragrant. What was the secret of the fragrance of Gandhi? You call him Mahatma Gandhi. He was a Mahatma, a great soul. But there is one word which to me is dearer even than the word "Mahatma." I love to think of Gandhi as a brother—brother Gandhi. A brother was he—a brother, a burden-beare r of the millions of this ancient land.

On one occasion, Gandhi spoke the words which I cannot easily forget. Gandhi said: "I would rather be torn to pieces than disown my brothers and sisters!" He saw an image of God in every one, in the drunkard, in the gambler, in those who went astray. Gandhi saw God's image in the sinner, an image of Divine Love. He forgot everything except the needs of his brothers and sisters. His brothers and sisters were all.

To him, India was not a country apart, but a part of humanity. On one occasion, Gandhi spoke the following significant words: "My idea of nationalism is that my country may become free and, if need be, the

whole of my country may die if only the human race may live."

To Gandhi, India was a part of humanity. Gandhi was filled through and through with the Gita's ideal of Lokasangraha. "Sangraha" means "welfare"; "loka" means "the world," humanity. The welfare of humanity is what Gandhi worked for. This concept Gandhi never forgot. On one occasion Gandhi said: "I am wedded to India because I believe that India has a mission for the world." Himself a servant of all, he wanted India to be a servant of Humanity.

(From MIRA, a monthly journal of Indian culture.)

LET THE REIGN OF PEACE BEGIN

Nor red nor brown, nor black nor white,
Nor skin of any hue;
Nor Buddhist nor Mohammedan,
Nor Christian, Hindu, Jew . . .

Nor communist nor capitalist,
Nor "ist" of any kind;
Nor warring ideology,
Contrived by mortal mind . . .

Nor tiny earth, nor outer space,
Nor atom, sun or star;
Nor east or west, nor north or south,
No nation near or far . . .

But in Life's Essential ONENESS,
Proving all are One and kin,
Behold our True Humanity—
Let the Reign of PEACE begin!

— Mark and Cynthia Halpern

THE PERFECTION OF MAN

Genevieve Burnell

We are told that when God observes the disposition, He grants the perfection. We are told that the perfection of man is something beyond his own nature; the perfection of man is God. Man is not created to be perfect in himself; he is not self-sufficient. His perfection is God and therefore it is something over and above and beyond a merely natural perfection. It is the perfection of divinity itself. This is the end for which man is created, not to be satisfied in his natural world, but to be satisfied only with God. He is built, made, equipped to receive God, and he cannot be satisfied short of God. When he tries to find his satisfaction in the things of the world he finds himself inflicted with a leprosy of spirit and a palsy of mind.

The perfect prayer consists in a twofold disposition, confession and faith. The way is opened for healing by the confession of recognition and the confession of need, the faith which is to be able to see with the eyes of the heart the presence of God even in the midst of human perceptions. Faith and confession! The confession of one's need, of one's inadequacy, of one's inability to deliver himself; and the faith in that power of the divine will, which is your deliverance, which is the action, the work of this Word. This is the perfect prayer.

It has been provided for man that he should have a foundation upon which he can offer his disposition. He has been given the power to pray, which is God in him that prays; it is only God that can really pray. But God has imparted Himself to man in such a way that he can pray. And, of course, it is not truly necessary to express our needs because God, being omniscient, does know better than we do what we need. He knows our real need, which is our need of Him. But He has given us this particular way of turning to him, which is called prayer, and confessing our need. It is not that God has to be told, or because by our prayers we are going to change Him in any way, but because when we pray, and when

we express our need of Him, we are in a sense delivered from ourselves.

It is most important to be delivered from your ego, which is a sort of closed system where you think you can not do anything except what your nature provides for you to do. But when we confess our own nothingness to God, that is the disposition that wins for us His perfection.

So He has given us this ability to pray, and prayer has become the mainspring upon which our sense of deliverance proceeds. Our eyes begin to open to the real action of His will and it is as though He said to us, I will make you aware of your perfection. His will is your perfection. And when you pray to Him, admitting and confessing your own nothingness, you are made aware then, in this mirror of nothingness, of that perfection which is beyond your human nature.

This action of prayer which is a confession and a faith, is the mainspring upon which your recognition of deliverance, your revelation of healing, comes; it proceeds along this path. But remember this, you could never have deliverance, you could never have healing of any kind, no matter how slight nor how great, if it were not for the will of God which has already provided His own perfection for you. You do not make your perfection, you do not change your state of health. You could never be made aware of your perfection if it were not already granted you and provided for you. To become aware of this is to be under the authority of the Word and the divine will.

"Teach yourselves, teach everyone his real nature; call upon the sleeping soul to see how it awakes. Power will come, glory will come, purity will come, and everything that is excellent will come, when the sleeping soul is roused to self-conscious activity."

— Swami Vivekananda

LIVING LOVE

Elizabeth Searle Lamb

Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. —Romans 13:8.

A mother—in a best-seller—made the long journey to the other side of the world to see her son in an alien prison. She instilled integrity and charity so deeply into her son that he withstood fearful pressure. The story rings of truth, not fiction.

We come again and again to mothers for examples of a *living love*. We see in them examples of the love Christ bore for all mankind, the love we try to emulate.

If we can only live, each one of us, with this deep, selfless, *giving* love—how different we can make our world! And in a broader sense, if all lived this love—then where would be the need for nuclear warheads?

We pray for this love, which is not a soft, sentimental emotion, but a vital, tough, courageous compassion which is not afraid. We pray for this and we begin to practice living it—and when we fail, as we all do, we ask forgiveness and start over. We need this love; the world needs it.

O Lord, help me to love as mothers love; help me to be a channel for Thy love in today's world.

THE GLORY OF THE INVISIBLE

H. Richard Rasmusson

ONE OF THE great verses in the Bible is in Hebrews where we read that Moses *"endured as seeing him who is invisible."* It is the picture of a man remaining steadfast and secure by contemplation of the unseen. Moses has been compelled to abandon the work on which his heart was set and must accept inaction. But he endured—exhibited fortitude, courage, patience, because he was sustained by the invisible. The invisible in this case meant a firm faith in God and his Purpose, which could be delayed, thwarted, but never defeated.

Actually nothing is more common in our world than this power of human nature, this power of the mind to "see" the invisible. Scientists "see" electrons, protons and viruses, not with their eyes but with their minds. Einstein has well said that there could have been no progress made in mathematics without intuition. But what is intuition? What except invisible flashes of insight that carry the mind beyond the beaten track of what is now known or proved. But it is all invisible.

So from Moses enduring because he saw the invisible God and had a triumphant faith in his ultimate victory, to Newton deducing the law of gravitation from the fall of an apple, to Kant writing about the moral imperative and conscience, to Einstein and intuition, life is carried forward to more and more meaning, by this power of the mind to see the invisible. There is a glory here that we cannot deny. He endured as seeing the invisible.

THE GLORY of the invisible concerns first, the imagination. Here is a strange, invisible power with far-reaching dimensions. But who ever handled with his hands or touched or tasted imagination? It is a spiritual quality in us. But is it un-real because it cannot be dealt with by a slide-rule or a chemistry test-tube?

Someone has said that "all progress is largely the story of ap-

plied imagination." The ability to make the right kind of mental images is the secret of our advance in every realm: from new inventions, better human relations in industry, new improvements in productivity. All of us should do more "imagineering" than we do.

My old Professor, one of the greatest I ever had, Dr. Shailer Mathews of the University of Chicago, tells in his Autobiography that when he came to the campus, there were only a few buildings set in the unredeemed prairie. "But the air," he writes, "was charged with enthusiasm and hope." Men were dreaming, planning and by faith already saw in imagination what has since become steel and stone on a magnificent campus. And so by the invisible power of imagination, together with work and money, things happen that otherwise never would or could. Don't despise the invisible. . . .

THE GLORY of the invisible concerns, secondly, the matter of spiritual companionships. The unknown author of Hebrews wrote: *"Since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight...and run with perseverance the race that is set before us."* We, like the ancient Hebrews, are surrounded by a host of great and good people who urge us to run our race with perseverance. What inspiration and power we can draw from them. Like the old schoolmaster who carved over his study, "Dante, Moliere and Goethe live here."

One of the most august moments in history was when Martin Luther, defying Pope and King and Church Council, refused to alter the truth as it had registered itself in his conscience saying for all the world to hear: "Here I stand, I cannot do otherwise." But it wasn't to abstract truth that Luther was loyal. It was to an invisible Person, his unseen Lord. His deepening companionship with Christ had become more real than anything he could touch or see....

THE GLORY of the invisible is to be seen, thirdly, in the experience of our inward conversation with ourselves. A little girl came running to her mother after a bad fall. Her face was aglow and full of pride at a tremendous discovery. "Mother," she cried, "I don't have to cry when I fall down; I can say, 'stop that' and I can make me mind me."

Among our many strange powers as human beings is this power of inward conversation. We can talk to ourselves. The Bible says: *"And he said within himself."* And what we say to ourselves about ourselves is fraught with far-reaching consequences. Pascal, the French mathematician, philosopher and mystic, wrote, "Man is so constituted that if he keeps telling himself he is a fool, he will constrain himself to believe it. For man holds an internal intercourse with himself which ought to be well regulated since even here evil communications cannot correct good manners."

We become in a large part what we think and say and believe within ourselves about ourselves, our world. Our character is the outward expression at last of our inward meditations and thoughts.

LAST, what about obedience to conscience, being true to the highest in us? In a rural section of California, a Mexican mother died, leaving eight children, with no father. The oldest was a girl, seventeen and in frail health. She took up the task of keeping the children clean and well fed with such food as relief money gave her. One day a neighbor woman complimented her. The girl said, "I can't take credit for doing something I have to." "But my dear," said the other woman, "You don't have to. You could get out of it." The girl thought for a moment and then said, "But what about the 'have to' that's inside me?"

What about the *'have to that's inside me'?* Conscience can be a hard taskmaster. The artist's conscience has been called "a terrible thing." So it is with any honorable conscience.

The man who radiates good cheer to everybody, who says kind things about people, who sees in his fellowman the man God made, the immortal, perfect man... is the one we love and admire.

— Orison Swett Marden

A VISIT TO THE . . .

RAMAKRICHNA VEDANTIC CENTER

A trip to Europe by Mr. and Mrs. Samuel Chamberlain of Marblehead, Massachusetts, included a visit with Swami Ritajananda, one of our bimonthly's Contributing Editors, at the Ramakrichna Vedantic Center he heads at Gretz, near Paris. Mrs. Chamberlain is a Fellowship Advisor in the Eastern Zone.

In addition to a verbal description of their enjoyable and inspirational visit with Swami Ritajananda, the Chamberlains recorded the occasion on film and graciously consented to share with readers of FIP the scenes shown here.

Swami Ritajananda also has been kind enough to comment on the Center, which is located in a quiet village outside Paris and is sur-

rounded by a spacious park, with woods beyond, and a large walled vegetable garden. Friends from many countries visit the Center, many of them spending several days in the "Ashram" (spiritual retreat) atmosphere. Our Contributing Editor writes:

"Every Sunday there is a public lecture twice in the afternoon on religious and cultural subjects. During the week, a class is held. Every evening after the supper there is a group meeting when all people staying at the Center gather for a period of relaxation. Generally there are some talks useful for spiritual life, sometimes music, questions and answers. There is a library with books on religion, philosophy, psychology in English, French and German languages. The entire work of the Center is managed by the resident members and the friends who come to stay."

The following description is from a brochure on the Center pro-

vided by Swami Ritajananda:

The Vedantic Center at Gretz is a European branch of the Ramakrichna Mission of Belur, founded in 1897 by Swami Vivekananda in India. At the time of the celebration of the centenary of Shri Ramakrichna in Paris in 1936, numerous friends manifested the desire to create in France a Center of Vedantic Studies.

A monk of the mission, the Swami Siddheswarananda, went to Paris where he engaged in a great deal of activity for twenty years, calling a number of conferences at the Sorbonne and at other Universities. The Swami founded the Ramakrichna Vedantic Center at Gretz in 1947 and spent the last ten years of his life there entirely devoted to the radiance of the Vedantic Message.

The aim of the Center is the complete development of man as it has been traced by Swami Vivekananda. Moreover, arriving in Gretz, the Swami Siddheswarananda had a vision that in the future this center would become the "University of Man," a place consecrated to the studies and the meetings of the disciples, a place where they would have a chance to increase their understanding, their capacity for love, and their cultural aptitudes on the base of spirituality. Without this base, the success attained in different domains would not have any value in the end, because the bad elements of our nature would not be overcome.

Vedanta recognizes the divinity which is in all men and women. It encourages them to follow their own ways, according to their natures, their capacities, and their laws. Not seeking to convert them, it gives them a better insight into their convictions. It asks the faithful of all religions to retain the characteristics of their individuality but, at the same time to assimilate the truth of other religious beliefs. Vedanta unites religion and philosophy, faith and reason. It encourages each being to expand his thought and his vision of life. It considers the moral development, the interior discipline, the accomplishment of the conscientious practice of spirituality as being the ways to the realization of God, Divine Principle and aspiration of all beings.

The teachings of the Center are based on the teachings of Buddha, of the Lord Jesus Christ, of Shri Ramakrichna, of Swami Vivekananda and of the other great spiritual Masters. Each day begins with a silent meditation followed by the reading of the Holy Books. Then the opportunity to take part in physical work is offered to each. In the evenings, a meditation re-unites the disciples who are seeking to progress on the road to spirituality.

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THE CHURCH AND THE STATE

Justice Tom Clark
Associate Justice of the Supreme Court of the United States

The scene is Wartburg College at Waverly, Iowa. The occasion is "The Fourth R Conference: Religion and the Public School," sponsored by Wartburg and the Lutheran Brotherhood Life Insurance Company of Minneapolis, Minn. The text here includes major portions of the second of two addresses given by U. S. Supreme Court Associate Justice Tom Clark, the author of the majority opinion in the high tribunal's historic June 1963 decision which banned "devotional" Bible reading and prayer (although not academic or objective Biblical scholarship or courses on comparative religion) in the public schools. While Justice Clark's legal opinion has been well publicized and debated, it is felt that FIP readers will find particular interest in his more personal elaboration on the prayer issue at the Wartburg College conference. Supreme Court Justices rarely make such extensive public comments concerning the Court's official actions.

Yesterday we discussed the first amendment's establishment and free exercise clauses in the light of the history of the struggle of several centuries that existed between the Church and the State in trying to capture and rule man. We found that the sixteen words that make up these clauses were the result of much bloodshed and much suffering, that they were inserted in the amendment to make certain that each of us be allowed to entertain such notions with relation to our God and the duties that those notions impose as may be approved by each of us in the exercise of our individual judgment. These guarantees protect not only freedom of religion, but freedom from religion.

We found further that the courts, federal and state, in interpreting and applying the words of the amendment took the establishment clause as a requirement as being mandatory, thus eliminating any chance of an opening wedge, you might say, being inserted that might destroy

the principle of separation as announced by the amendment itself. This the courts thought necessary in the light of the history of the amendment and in light of the monumental struggle over which the principle of separation was raised, and also the tendency that once we get one foot in the door pretty soon the whole door is open. Quite often these things start out with a trickle, but before long it's a torrent, and the whole amendment might thus be washed away.

Now as to the second clause, the Free Exercise clause, we found that it involved conduct, the free exercise of religion. Conduct, of course, remains subject to the necessities of a free society and therefore is not absolute.

Now whether the constitutional standard is met is one of degree; that is, it depends upon the circumstances of each case. The ultimate test we laid down with reference to both clauses was that the purpose of the required exercise must be secular with a primary effect that neither advances nor inhibits religion. Thus far, the court has specifically held only one thing with specific reference to prayer in the public schools and that is that a required prayer in the public schools violates the establishment clause. This is because of the pluralistic nature of our society and the right of the individual's freedom of choice. Freedom of choice of what? Of religion or from religion, whichever he chooses.

We took pains in those opinions to point out, particularly in the Schempp opinion, that this was not to say that the study of religion was banned in the public school.

* * *

Now in an effort to change the great mandate of the first amendment, there has been quite a crusade of late, a crusade for prayers by our children, that is prayers in the school—not prayers in the home and not prayers in the church. Nor do we hear of prayers by the parents. It might be well if we had more of those.

I submit that more private prayers in the home and public wor-

ship in the church for both the parents and the children is what the American people need. It would be interesting to know what percentage of our families today have regular prayers in their homes. Perhaps now with the election behind us the pollsters might look into this. I dare say that the result would show up rather badly for our civilization. Our founding fathers believed in prayer; they believed in prayer in the home. We never see or hear of that much any more. There used to be altars in the home, and some homes had prayer rugs.

Now we all hold prayer in high esteem; it is of the highest virture, and it is the source of much contentment. I submit that prayers in the home would be much more effective than the intoning of words in the school. It would have much greater weight with the children and bring the family into a closer and more intimate circle and be extremely good for the parents as well as the children. Especially effective it is, I believe, when the child is taught to lead the prayer. A juvenile prayer leader can hardly become a problem child. In addition, it places the home in the right perspective.

You must agree that our homes have changed since our childhood. With both parents working nowadays, there is little family life left at home. Spiritual training is almost nil. Delinquency, on the other hand, is at an all-time high. Only a handful of children, comparatively speaking, attends Sunday School and fewer go to church. The truth about it is that we have turned the rearing of our children largely over to the schools, to to the streets, to the social agencies, and to the juvenile court. Would it not be much better to organize a campaign to change these conditions?

What this country needs is a revival of the old home life that made our country great. Now along with it why not inaugurate a course of study on religion in the public schools—its background, its part in the great advancement of our civilization through the centuries, a comparison of the various tenets of the various religions, the story of the Bible, the Koran, and the other of the great books of religion. I dare say that such a course would do more to strengthen religion than all of the present exercises combined. Through such an awareness by the students the

values of the true religion will be found, will be found by the student himself, rather than imposed upon him by the state itself.

Those who believe, know that God's religion is a chief fact in man's life. Now this is not to say that a man's church creed is the whole element of his being. It is only to say that it is the "out-works" of a man. What counts is what he believes, what he has in his heart and knows for certain about his relations to the world and to his fellowman. Man is judged by his actions in the performance of these beliefs and in the ultimate attainment of his destiny. If we know these things of man, we know what manner of creature he is.

Likewise, nations are judged by their religious character. Take, for example, our own national history. It has a definite moral and religious background. The founding fathers knew that in the depths of this foundation would be the nature and measure of this nation's strength and the certain guarantee of its permanence and of its peace. They knew further that it was not the number of texts that one read nor the sermons that one heard nor the religious conversations in which one participated. But what really counted was the earnestness with which one accepted the truth of religion and made it—and this is important—a part of his life.

When I say this it does not follow that our ancestors depended solely upon God's direct intervention. Not at all. They labored hard and they fought valiantly for their lives and those of their loved ones. What I do say is that along with their thinking and their acting they had faith in God, they knew he would not save them from their own follies, but they held to him in their understanding, in their need, to work themselves through their own problems. And that is, indeed, what the New Testament teaches us. "Work out your own salvation, for it is God that worketh in you." Through you he is the source of all joys, of all wisdom, of all tenderness; but he is also the God of all pain, of all anguish, of grief and of tears. To the free he is the endless crusade of their possibilities.

Just now we may think that he is not this for many because the world is rocked by disbelievers. You ask them where is God when all

this grief and destruction happens. And their answer is that he is within you, about you, but you fail to manifest him. When the mores of the people deteriorate this is reflected in their laws and in their public and private behavior. But God always remains there holding the light of hope. It is a kindly light, sometimes flickering, but still pointing the way. It is his gift to every honest man. John Bunyan wrote of it in his *Pilgrim's Progress*, where he had the Pilgrim ask the guide, "Where now am I to go? How shall I see the way?" And the guide replies, "Do you see yonder wicket gate?" "No," said the Pilgrim. Then said the guide, "Do you see yonder shining light?" And the Pilgrim, peering far into darkness, mumbled, "Methinks I do." Then said the guide, "Keep that light in view. That is the light of God."

Arnold Toynbee, the English historian, in his *Study of History*, analyzes three theories concerning the place of religion in man's life. The first of these is the theory that religion is a sort of cancer on society. This theory is presented by Gibbon in his *Decline and Fall of the Roman Empire* when he says that the Oriental religions and Christianity undermined the native ideals of life and conduct in Greece as well as in Rome. Toynbee proceeds to explode this theory by showing that the recovery of the neo-pagan ideas in modern history resulted in Mussolini and Hitler.

Toynbee next explores the theory that religion has been a cocoon, a chrysalis, preserving ideals in time of trouble and passing on the best from one civilization to another. An example of this is the service the monasteries of the Middle Ages rendered in bringing Greek philosophy to the life of enlightenment. Dr. Toynbee says that this was the theory that he himself had held for many years, but he has now come to another theory. He reasons that when we classify religion either as harmful or as a help to civilization, we are assuming that religion is subordinate to religion and are to be themselves judged on the basis of their effect on the religious life of the people that are involved.

This approach may be novel and paradoxical, but I submit it is after all the idea that is presented in the collection of books that we now call the Bible. We live in a new kind of world. We say that so often that

it seems trite and meaningless, but it is nevertheless true. Our hurry today is not to catch up with our neighbors or even to beat Russia to the moon. Fundamentally, we are trying to catch up with the kind of world that each of us now must live in. We are in a world of interdependent people who instinctively know that they can no longer pursue completely independent courses. All of us in business and government are forced to think afresh about what living in this kind of world means to us.

But if Toynbee and the Bible are right, still more important is the kind of thinking we must do about the relationship of this time of the world to our Christian faith. Will this age of world-wide scientific achievement result in all of us being drawn closer to God and in better service to our fellowmen? I take it that is our question today and the fundamental question of our lives.

There are three things that the man of faith has to say to the kind of interdependent world that we have come to live in today:

First of all, he knows that God has always loved the world as a whole and all of the peoples in it. We may be parochial and bigoted, but God is never limited in his love to any one people or any one race or any one nation. God has always looked at the whole world; times such as these forces us to look at the world as God looks at it. And this will be good for us.

The man of faith also knows that God has done something about the people of the world whom he loves. The world of men may be chaotic, but God has always had a plan, he has always had a purpose for this world, and he has done and is doing all he can through us to achieve that plan and purpose.

The third thing the man of faith knows about the world is that it is much closer to him today. He knows God has done something about his love for man, and he also knows that man himself in response to this love is under obligation to do something about God's plan for the world. It is God who works in us, but we also must work out our own salvation.

The world today needs men and women who believe that this is a good world and who will work to make it a better one; men and women to whom honesty is not a policy but their normal state of being, whose consciences respond to right and truth with the steadiness of the needle to the Pole; men and women who have the courage of their convictions and dare to proclaim them, though the heavens totter; men and women who prefer honor to wealth, truth to sophistry, kindness to coveteousness, modesty to vaingloriousness, service to recognition, humility to grandeur and usefulness to reward; men and women who have found their business in life and who attend to it, who neither lie nor shirk nor meddle, who have a definite aim, who go straight for it and treat failures as stepping stones to success; men who dare to think for themselves, to drink out of their own wells and to eat their own sweetbread earned by the toil of their own hands and brains; men and women who manage to maintain their faith in God and the high destiny of the human race.

BUT GOD WAS THERE

I felt alone
But God was there.
I found Him
In the city square
When suddenly
An unknown child
Looked in my eyes
With love, and smiled.

— Edith Shaw Butler

HOW TO HAVE A HAPPY NEW YEAR!

W. J. Thompson

THE SECRET is revealed in six words from Deuteronomy 31 - 8: *"The Lord doth go before thee."*

Here is a guarantee of safety as you face a new year: *The Lord leads the way for you!*

Many years ago, while traveling from London, England to Glasgow, Scotland to fill a preaching engagement, the train stopped suddenly, although the railroad track appeared perfectly clear. There was much speculation among the passengers regarding the strange delay. In a few minutes a "pilot-engine" passed us, followed by the Royal Train taking the King and Queen of Great Britain to their castle in Balmoral, Scotland.

All other traffic was held back while railroad officials sent the "pilot-engine" ahead of the Royal Train to keep the way clear and safe for the distinguished travelers.

In like manner, the humblest Christian can travel safely through the new year with this promise of protection—*"The Lord doth go before Thee."* This is a wonderful assurance of security. We sometimes speak of "the adventure of life," and it is a true description. But what kind of adventure it will be, you will find, depends on whether it is a desperate attempt to follow one's own will, or whether it is a *glorious adventure—following the guidance of God.*

In Psalm 107 there is this reference to the Lord: *"He led them by the right way."* What an inspiration to know we have such a Divine Leader who guides us safely throughout the year!

"The Lord doth go before thee." In these words we also have a promise of adequate support, with God Himself planning our continued welfare.

In thousands of families across the nation little children go to sleep each night without worrying over getting sufficient food and clothing for coming days. They rest in sublime confidence that all will go well with them because their parents love them and will take care of them in all their needs. *Their confidence is not misplaced.* Long after little children are asleep, parents plan ways and means for the support of loved ones.

If earthly fathers and mothers will do all this for the support of their children, how much more will our Heavenly Father look after our support? Let us ever remember that when we come to the end of our resources, God is only at the beginning of His inexhaustible riches.

The six words: *"The Lord doth go before thee,"* give us the secret of lasting radiant hope as we go forward into the new year. The world has its false hopes, and futile hopes, but the writer of Psalms gives us the key to the finest hope: *"My hope is in thee"*—(Psalm 39); *"Hope thou in God"*— (Psalm 42).

"What is Christianity?"
"Christianity is
the spiritual healing
of the soul."

The question and answer
were given from heaven,
of that I am very sure;
my own little thoughts
never could have framed
a statement so simple and pure.

— Lillian Wade Koerner

TREASURES FOR A WORLD

Whenever mighty gods of Phoebus find
A mortal by a pathway left behind
They lavish gifts for all of Christendom
Of courage, joy and faith in things to come;
This then must be the good, the yield, the Grace,
The way of emanation taking place
Through life at work for people everywhere...
In countless gardens tilled with plough and share,
By water's edge, on high, at dead-end streets
Or any interval where neighbor meets
A brother yellow, brown or black or white
In shadows even-hued against a light.

Significent, this dear exhaustless lure
Unchanged through wars and crime while gods endure.

— Carla Patsuris

TO ALL EARTH'S CHILDREN

My God *is* love! And He,
Not only loves His son, our Christ,
But all humanity.

Loving my child, I know,
To all earth's children everywhere,
My heart must surely go.

— Emily Sargent Councilman

(Used by permission, THE CHRISTIAN)

A MAKER OF PEARLS

One of nature's most exquisite jewels is the pearl. Its delicate gleaming beauty not only symbolizes purity but carries with it the connotation of culture, refinement and the better way of life. Although man has sought by imitation to achieve a more inexpensive substitute, nothing can equal this rare gem.

The intricate process by which nature sets about to manufacture the pearl is a tremendous lesson for mankind. In one of the lowlier forms of sea-life, nature has chosen to produce her treasures. She sets about this in a profoundly unique way. The oyster's sensitive body can be injured by the most minute grain of sand, so nature housed this creature in a type of shell-like protective armor. However, should some particle chance to get inside the armor and begin to irritate the delicate body the oyster has another recourse. It surrounds the irritation with a substance designed to ease the pain and protect the body. This substance builds up until through many layers it has created this round object with nacreous beauty which we call the pearl. Because the shadow of rainbows gleam iridescently from its satin, lustrous surface this jewel has indeed rare loveliness.

Humans would do well indeed to observe this strangely provocative lesson that the Creator has given to us. Each day of our lives we meet situations, people and problems that prove to be irritations even though we strive to put them in their proper light or even disregard them. How much more wonderful it would be if we could surround irritation with love until it ceased to be a chore or problem in our life—a shining force in our existence.

Is it not possible to love someone or some task so much that it takes on a glow which reflects their beauty in our lives. Truly the pearl of great price is one that we manufacture when we overcome the petty grains of unhappiness which we permit to abase our sensitive souls. Enclosing each person and each thing with a gleaming circle of love, we cause our own lives to give off precious jewels to humanity and praise to our God.

— Zelma S. Dennis

PRAYER TAPESTRY

Mildred Long

FAITH IS LIKE a diamond with many facets, each reflecting the light of Heaven. Prayer is like a tapestry woven of different colored threads, some light, some dark, some brilliant with rainbow hues. Sometimes the threads are long with hours of waiting. Sometimes they are as short as flashes of light.

This tapestry records the growth of the soul, and is the result of the kind of praying that we do. For all desire is prayer, all aspiration, all seeking after God, all listening to His voice. And every act performed in the consciousness of His presence and to glorify His name becomes a prayer.

This tapestry is begun at birth and is not completed until the soul has reached the culmination of its striving. It is that which beautifies the inner walls of the soul. We add to it day by day and if our prayer life is neglected, the work of weaving is interrupted and the place that shouldhave been beautiful lies bare and dark.

Its threads are made up of sorrow, pain, joy, love, aspiration, healing, repentance, self-renunciation, humility. All woven together, these and many more produce within the soul the fruits of the Spirit and the attributes of divinity.

Such a tapestry is a bulwark against all evil, a healing for all wounds. It is as a stream in the desert, a light in the dark. To build a perfect tapestry of prayer is to provide within the soul a solution for all of life's problems.

''All men are brothers, having descended from the same parent—God.''

NOTICES and COMMENTS

AS A NEW YEAR OPENS

For Fellowship in Prayer, the new year in a sense begins with February, since that is the time of the annual meeting of trustees and officers. That occasion this year, as always, was marked by the joyful reunion of friends who share a mutual deep faith in the power of prayer and concern for the work of our organization.

As the annual meeting is a time for evaluation of the past and assessment of the present, it also, most importantly, is the time for setting the course of the future. Under the inspiring guidance of our President, Dr. William Hung, trustees and officers made full use of an entire day at the Fellowship offices in New York.

With the beginning of a new year for Fellowship in Prayer, it can be reported that though in many ways our organization is small and fraught with a variety of difficulties, it stands on a firm foundation of faith and hope for the future. Those entrusted with the leadership of the organization share a confidence that there exists a broad reservoir of support for the work—in this country and around the world. In many ways, often truly miraculous ways, prayers for the endeavor have been answered. In the days and months ahead, a continuation of that outpouring of prayer for the Fellowship is earnestly solicited.

At the same time, new ideas and plans for a broadening of the outreach of the organization have been posed and are under consideration. As these are formulated, they will be discussed in the pages of this bimonthly.

A highlight of the annual meeting was the presentation of the report on 1964 from Miss Kathryn G. Brown, our Executive Secretary, whose labor in behalf of the Fellowship is one of utmost devotion and dedication.

In reviewing the year, Miss Brown candidly described many moments of anxiety but also stressed that these times of tribulation served

to strengthen faith and stimulate new determination. In characteristic generosity, the Executive Secretary emphasized the great help given to the organization by numerous individuals—in the forms of contributed articles, financial assistance and the performance of many time-consuming and arduous duties.

A sobering note of the present, but one which deserves to be shared with the many friends of the Fellowship, concerns the outreach of our bimonthly. Several new subscriptions have come in, but the pace of expansion is below the desired level. The Fellowship has been meant to grow under God's guidance, without commerciality or high-powered promotion schemes, and there is no intention of changing that plan.

Still, it is hoped that friends who share the goals of the organization also will share the challenge to bring the bimonthly to more and more readers. Such is the true spirit of the Fellowship; the burden and the many joys to be found in promoting the practice of prayer do not belong to the officers and staff alone, but to all who would have "a deeper spirit of fellowship among mankind."

FRUITFUL FIELD TRIP. The message of Fellowship in Prayer was again conveyed in person to a group of sincere and sympathetic listeners in January by our President, Dr. William Hung. He addressed a morning assembly of The College of The New Church in Bryn Athyn, Pennsylvania, just a few miles north of Philadelphia, and reported on his return that he had received as much inspiration from the visit as he attempted to bring to the students and faculty with his message on "Confucianism and Prayer." Though the student body of the Swedenborgian institution is small—about eighty students and a faculty of some forty—the "smallness in quantity is more than compensated by the height of quality," Dr. Hung said. The charm of the wooded hill surroundings of the college, he commented, blends well with the "beauty of the spiritual and intellectual atmosphere of the community." The trip was rewarding in many ways, Dr. Hung added, expressing pleasure at the hospitality of his hosts and the attention of his audience. A most gratifying observation, he said, was of the respect and affection shown by the students for their teachers. At the college, he explained, "they not only abide by the Commandments of

Christ but also practice Confucianism (in which the position of the teacher is next only to the parents.) I left Bryn Athyn with the prayerful assurance if such spiritual cohesion is possible in little Bryn Athyn, it should not be impossible for the rest of the world—alas, so much afflicted with depravity and degradation."

OUR MOST VALUABLE POSSESSION. Now adorning the office of Fellowship in Prayer is a new portrait of Mr. Carl Allison Evans, the founder of the Fellowship. The beautiful, large work of art was the creation of our longtime friend and advisor, Artist Helen Dudley Young of Southern California. Taken from a photograph, her skillful reproduction brings forth with accuracy and strength the spiritual power and presence of Mr. Evans. In a formal resolution passed at the annual meeting this month, the trustees expressed the deep gratitude of the Fellowship to the artist for her gift and assured her that the portrait will be treasured as the organization's "most valuable property."

'LOVE DEFINED'. The essay under that title, written by Aarno Davidson and appearing in our December issue, has been reprinted and copies are available from either Mr. Davidson (9543 La Canada Way, Sunland, Calif.) or through Fellowship in Prayer. The essay—beautifully printed in folder form—is being sold by Mr. Davidson at twenty-five cents each, or five copies for one dollar. As an expression of his interest and concern for our work, he is donating all proceeds to the Fellowship. His generosity is greatly appreciated.

AN OVERSIGHT. As can happen in the process of putting together a publication, the December issue had an unfortunate deletion. A line noting that the poem, "The Better Way," by Emily Sargent Councilman was being reprinted from *Sunday School Times* was inadvertently left out. Our apologies to the author and the previous publishers.

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Francis Merchant
Carla Patsuris
Swami Ritajananda
Roy Wallace Thomas
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W. J. Thompson

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Fellowship in Prayer
22 East 29th Street
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(of peoples & races)

"The sons of men are one and we are one with them.
I seek to love, not hate;
I seek to serve and not exact due service;
I seek to heal, not hurt.

Let pain bring due reward of light and love.
Let the soul control the outer form,
And life and all events,
And bring to light the love
Which underlies the happenings of the time.

Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail.
Let all men love."

(Courtesy, New Age Information Service)

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